

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, NOV. 29, 1906.

NEW SERIES VOL. VIII. NO. 48.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

| | |
|----------------------------|------|
| Cash by Nov. 1, 1906 | \$ — |
| Cash by Nov. 1, 1907 | \$ — |
| Cash by Nov. 1, 1908 | \$ — |
| Cash by Nov. 1, 1909 | \$ — |
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Yours for success,
W. T. LOWREY.

It don't matter who he is, but this is what he wrote, and then went back and sat down:

The rivaval that is the result of a racket
Usually has little or nothing to back it,
And when the crank that ground it out
goes
The whole community takes on the slows;
Then like the flotsam of the storm of the
sea
They are wrecked and stranded on every
lea,
And the pastor whose lot is to gather the
fragments
Finds on his hands a first class junk shop.

The artisan who thinks that he has reached the superlative excellence in his handicraft is only at the point where he is most liable to deteriorate, lose interest and slight his work. This is but an universal law in the spiritual world as well as in the natural. This is because there is no such thing as perfection short of heaven itself.

The two greatest republics of the world—the U. S. A. and France—are today experiencing a new and similar sensation. The one has an ignorant and fanatical race in frantic resistance to legitimate and orderly procedure in the enforcement of good

government and the other is palpitating in the throes of anarchy brought on by a similarly ignorant and fanatical religious mobocracy for a like purpose. But will wisdom be justified of her children? We shall see.

It is worth something to know that we as a people have not yet come to that point in social progress that wealth and culture can quite run a muck and ride over all of our American instincts, social proprieties and moral sensibilities. Recently when the wife of the leading, most eloquent and popular preacher in Pittsburg, though she had lately fallen heir to a cool \$10,000,000, rode astride down a principal street was promptly and properly denounced and ignored by her womanly American sisters.

The recent international complication with Japan in California and the more recent one in Louisiana with Mexico suggests an adjustment of our own State and National policies. If it is not the constitutional duty of every State to support the laws of every other State and if it is not the like duty of the U. S. government to safeguard the same, then we have no union of States. What we need is uniformity.

We learn that one of the most excellent and substantial citizens of Forest, Hon. S. H. Kirkland, has gone with his family to make their home in Santa Rosa, New Mexico. Bro. Kirkland and his wife are both of the best of the old stock of Baptists and have raised a family of girls who rank among the noblest and the best women. Their going must be a distinct loss to the church and community of Forest and a worthy and profitable gain to their new community.

The Catholic priests who recently delivered a series of doctrinal discourses in Meridian and had them reported for the city papers, affect great surprise and exhibit no little angry passion that some local scribes should presume to criticize or refute them. But what else could they expect after flaunting their ecclesiastical rubbish in the face of the public? Perhaps it is because the parties feel worsted! Any way the people think so.

It is said that a certain higher life evangelist who had run out of work, out of duds and out of grub as well, had a dream that came true after a very literal fashion. Some sort of a supernatural looking being stood by him in the night time and told him to go to a certain mill town and stand out by the door of the company's store and he would have a call for plenty of work, and such as he best could do. He went, stood and had the call all right—it was to wheel sawdust and chop up slabs.

It is observable as of old in the theological tilt between the Catholics and Methodists in Meridian that the chief explosives of the former are denials and accusations of ignorance. This seems to be

based upon the late coming of the Methodists—they are "too young to know". But the Catholics ought to remember that while they inherit a large lot of antiquity they also bring up and are burdened with all of the ignorance, superstition and idolatry of the ancients.

While the Kilkenny cat fight between the Catholics and Methodists in Meridian waxed sharp and hot for a family scrap, children are usually more respectful to the grandmothers. How about the stream rising above its source anyway? Then is there not danger of a repetition of the coon hunter's act, that of one's cutting the limb off between one's self and the tree and all going down in the muck together?

This insolent quarrel the negroes have precipitated with the President on account of dismissing the insubordinate colored soldiers of the Brownsville outrage notoriety is likely to cut deeper and wider into the chasm that separates the races in this country than the Clansman, about which they affect to so much complain. The negroes are foolish to pretend that white soldiers would have fared better, when it is certain it would have been worse with them, and justly so.

Dr. A. C. Dixon seriously discounts himself and his work and people when he proclaims that he must free himself from gospel limitations in order to have the desired success. Either the order established by our Lord and His apostles is defective and wrong or else the success the doctor covets and of which he likes to boast is vain and of little worth. As we see it, he has no commission to evangelize if he does not teach them to observe the things the Lord has commanded. The very order or lack of order of his new departure puts him adrift without a commission and consequently without chart or compass and whatever may be his mental reservations he is distinctly before the wind that blows in the direction of the limbo of the "come-outers" and religious anarchists. And all this seems to be the inevitable outcome of the Keswick, holiness, second blessing extravaganza.

The disposition of some good and reliable men to be over self-assertive and authoritative not infrequently greatly impairs their influence with those whom they could and would instruct and help. The instinct and especially the right to think in even unlearned men is not likely to be suppressed or even abridged by arrogance or any supercilious show of scholastic superiority. The Master said, "learn of me for I am meek and lowly of heart." Such a spirit in his disciples is the true teaching spirit and such a spirit in the teacher never fails to awaken the spirit of learning in the pupil and surely the disciple ought not to be above his Lord. Kindness is the oil that lubricates all kinds of human machinery. Patience and prayer with tactful care will win.

The Reasons for Foreign Missions.

By W. S. Tyree, D. D.

The hope of the foreign mission cause depends upon keeping in plain view the principles on which the great enterprise is based, and the true motives which should actuate us in its promotion. Interest and enthusiasm in this great work can never increase, but will inevitably wane, and contributions, both in money and missionaries, will diminish instead of enlarging. If false principles and motives take the place of the true ones, or if the work becomes mechanical and is supported without any real regard or direct reference to the true principles and right motives. There are certainly four great reasons for this effort to evangelize the world.

1. All nations need the Gospel. Their moral degradation requires just such a remedy. The vices which prevail among the heathen and make them so despicable and miserable, can and will never be removed by anything else but the Gospel of Christ. The heathen need the Gospel to give them the comforts and blessings of the home and family institutions where women are honored, children are appreciated, and purity and virtue are sacredly regarded. They need the Gospel to give them the many precious and priceless benefits of Christian institutions and civilizations. They need the Gospel because without it the people are deprived of all the comfort, peace, and hope that Christianity affords in life and in death. With many I know it is a question as to whether the heathen can be saved, and will be saved, without the Gospel, and some have reached the conclusion that those who have not heard of Christ will not be lost. Such doubt or denial is based, I think, entirely on human judgment and opinion concerning justice, etc. But about this question the only source of trustworthy information is the Bible. It is not wise, proper, or just to have an opinion about a matter involving the eternal destiny of untold millions upon a mere human conception of justice. It is surely a question that God must decide, and from His Word we must get the only reliable answer. Is there even one declaration or promise in the whole Bible clear enough and sure enough to risk on it the eternal destiny of the whole heathen world? So far as I have been able to see there is not a single passage from Genesis to Revelation which, fairly interpreted, gives any ground of hope that the heathen, who have not heard of Christ, will be saved. On the contrary, there are many statements which seem to me to declare plainly that they will surely be lost, and lost forever. And besides, the direct statements concerning this matter, the instructions we have in God's Word to carry the Gospel to all nations, is a clear implication that they, like we, must be saved by the Gospel if saved at all, and without it they must be lost. This same inference may, and must, be drawn from the fact that wherever the Gospel has been proclaimed, even among the most ignorant and degraded, it has exerted a saving and sanctifying power. If the heathen have been saved by the Gospel, the heathen will be lost without the Gospel, seems to me to be a necessary inference.

2. Christians are commanded to send the Gospel to all nations. When converted we surrendered to Christ. When we believed on Him we accepted Him as our King, and voluntarily put ourselves under His au-

thority. We recognize our sacred duty to obey His commands. We refrain from doing wrong because He commands it; we try to do right for the same reason. Christ commands His followers to be baptized and to celebrate the Lord's Supper, so we all regard them as sacred duties. His command to evangelize the world is just as clear, just as emphatic, just as universal, as any other command that He ever gave. Not to do our duty about foreign missions is just as disobedient to Christ as when we commit a sin, or refuse to be baptized and observe the Supper. "Why call ye me Lord, Lord, and do not the things which I say?" "If ye love me keep my commandments," says Jesus. Even if it was not so clear from the Bible that the only hope of salvation the heathen have depends on sending them the Gospel; even if the Bible taught that they would be saved without the Gospels; even if all the labors and efforts of all the missionaries were utterly fruitless, still our duty to send out missionaries would be plain and imperative. For our Lord says, "Go ye into all the world and preach the Gospel to every creature." That He gave this command is as certain as anything else that the Lord ever said, and that this command is binding on all believers, and is to be literally construed, is clearly demonstrated by the action of the inspired Apostles and the first Christians, for they began at once to do foreign mission work. God put the seal of His approbation upon their efforts as He has continued to do upon the efforts of His servants in this direction ever since. The whole history of Christianity is one great commentary on the great commission. The marvelous success of foreign mission work, the wonderful growth and prosperity of churches engaged in it, and the blight and decay of the churches neglecting it, is a clear and emphatic interpretation of our Lord's great command. It teaches us plainly that the real mission of churches is to evangelize the world, and it solemnly warns us against omitting this duty and neglecting this mission.

3. Experience has demonstrated that foreign mission work is a most effective means of grace to individual Christians and that it promotes the spiritual life and growth of churches. The reason for this is easily seen. To win souls to Christ is the ultimate end of the Christian's existence, as fruit is of the tree, to evangelize the world is the real mission of the church, as the winning of battles is of the army; and everything thrives and prospers where it fulfills the end of its being. Love is the essence of Christianity; so everything that promotes love is a sure and effective means of grace. The most unselfish work that God has given us to do is foreign mission work. When we contribute to State missions, to home missions, or to the cause of education, there is some alloy of selfishness in the motive; but when we give to foreign missions, whether it be ourselves, our children, or our money, the motive is absolutely free from selfishness, we do it from love for Christ and love for souls. Our efforts and contributions to this work are prompted by love, and they promote love in our hearts, for love grows by expression and exercise. Selfishness is the root of every vice and love is the root of every Christian grace. Foreign mission work is a powerful means of grace because it suppresses the one and promotes the other. There never has been a time when the influence of such work has not been needed

by God's people, for selfishness has always been the greatest obstacle and foe to piety and godliness. But I feel that the conditions that now exist make this influence more necessary than ever. Our people are prosperous, many are making money and some are getting rich. There is much to encourage and stimulate the desire and effort to acquire wealth; and where wealth has been acquired it has a powerful tendency to make Christians selfish and self-indulgent. While we may and ought to thank God for prosperity and wealth, we must not forget that they always involve fearful peril to the souls and spiritual life of Christians. It was Jesus who said, "How hardly shall they that have riches enter into the kingdom of God." The foreign mission spirit is, I believe, the most effective antidote to the baneful and blighting influence of wealth and prosperity, to which our people and our churches are exposed. Pastors are rendering their people the wisest and greatest service and doing much to protect and promote the welfare of their souls by developing the foreign mission spirit among them.

4. The last reason to which we call attention is the fact that for the knowledge of Christ and for all the benefits of Christianity and Christian civilization, we, ourselves, are indebted to the foreign mission efforts of others. We know that the Gospel was first proclaimed, and churches were organized in Palestine—in another continent, in another hemisphere and in the midst of another nation, speaking another language. At that time our ancestors in Europe were heathen and idolaters. From Palestine the Gospel was sent by foreign missionaries, to Gentile and heathen nations, and from nation to nation, and continent to continent, until our ancestors were evangelized. Had it not been for foreign missionaries, sent out by the churches, we would never have had the Bible, or heard of Christ. When this is true it is strange, indeed, that any should not believe. Surely we must acknowledge the obligation to give to others the Gospel, which was given to us.—Biblical Recorder.

When Ingersoll Acknowledged Christ.

By Bruce Brown.

On one occasion Mr. Ingersoll was announced to deliver a lecture in the city of Pittsburg, upon the subject, "The Foundations of the Christian Faith." There happened to be living in the city of Pittsburg at that time a lawyer, who had been a schoolmate and friend of Mr. Ingersoll. When he had graduated he had started in his life's profession with bright promises, had married a lovely girl—two children had come into their home, and then there fastened upon him that awful habit of drink, which was dragging him down to the very lowest depths of hell. It broke up his home, it sent his children into the street, took the roses from the cheeks of his wife, took from him his good name, character and friends. It left him one night lying in an alley in New York City, poor, friendless and hungry, sick and alone.

There came to this man a slum worker. He was taken to a house where he was washed, put to bed and in the morning he was fed. This slum worker plead with him that he would change his mode of living. The young man lifted his hand to heaven, and said, "By the help of Almighty God I will make one more effort, this time it is heaven or hell, life or death, for me. For

God's sake, for my own sake, I will change. He never drank another drop, he brought his children in and he painted the roses again on the cheeks of his wife, and then went down again to the city of Pittsburg, where he was practicing his profession. When he read in the newspapers that Mr. Ingersoll was to speak, he wrote him a little note something like this:

"My Dear Old Friend:—I see that tonight you are to deliver a lecture against Christianity and the Bible. Perhaps you know some of my history since we parted, perhaps you know that I disgraced my home and family, perhaps you know I lost my character, and all that a man can hold dear in this world almost. You may know that I went down and down until I was a poor, despised outcast and when I thought there was none to help and none to save there came one in the name of Jesus, who told me of His power to help, of His loving kindness and His tender sympathy, and through the story of the cross of Christ I turned to Him. I brought my wife back to my home and gathered my children together again and we are happy now and I am doing what good I can.

"And now, old friend, would you stand tonight before the people of Pittsburg, and tell them what you have to say against the religion that will come down to the lowest depths of hell and find me and help me up and make my life happy and clothe my children and give me back my home and friends, will you tell them what you have to say against a religion like that?"

Mr. Ingersoll read that letter before his audience, and he said, "Ladies and Gentlemen, I have nothing to say against a religion that will do this for a man. I am here to talk about a religion which is being preached by the preachers."

You can find fault with the church, but let me say that there stands one, supreme, and that is the character of the Son of God. His name shall be called Wonderful, because no man has ever dared to point his finger at the character of Christ and find any fault with Him.

Every time I see a rock I remember that He is the Rock of Ages. I walk out under the stars—I remember that He is the Morning Star of Eternal Day. I walk in the sunlight and I remember that He is the Light of the World. When I sit down to my table I remember that He is the Bread of Life.

When I come into one of God's temples I remember that He is the Chief Corner Stone. When I walk the streets I remember that He is the Way, the Truth and the Life. When I see the birds of the air I remember that He said, "Not one sparrow will fall to the ground, etc." The flowers tell me that He is the Rose of Sharon, the Lily of the Valley. Wherever I go, and wherever I look, in every land and in every city, the name of Jesus is wonderful. No man ever spake as He did. Best of all, His name shall be called "Wonderful."

Atonement vs. At-one-ment.

Did Christ make at-one-ment or atonement? That is, did he reconcile or did he expiate? He did both, I think.

If we say Christ made at-one-ment, we mean that he made reconciliation between God and the sinner. This asserts the appeasing of anger without ground for the satisfaction of justice. To define Christ's sacrificial death as mediation or reconciliation, and stop there, denies the need of expiation. Christ did reconcile, became a

mediator, i. e., he made at-one-ment, but He did more. He not only appeased the wrath of God, He satisfied the demands of God's law—met the requirements of justice; i. e., justified the sinner by blotting out the sin.

Christ, then, both reconciled and atoned. He not only made at-one-ment, but He made atonement. It was necessary for Him to make atonement in order to make at-one-ment. That is, He became a reconciler by virtue of His having become an atoner. Reconciliation, or at-one-ment between God and the sinner, grows out of, or issues from the atonement which he made. It would be wide of the truth to say that satisfaction of God's wrath could be had without first the satisfaction of that which gives rise to his wrath. Enmity between God and man arose from violated law. Hence to destroy the enmity, you must satisfy the law. At-one-ment, which is reconciliation or satisfaction of the enmity between God and man, was a result of the atonement, and the atonement was the removal of that which caused the enmity. In making atonement Christ made at-one-ment.

An understanding of the meaning of the term atone will give us light. Its Old Testament meaning was to cover, its synonyms, to put out of sight, to put out of activity or influence, to do away with, to annul or invalidate. These ideas will occur from Jer. 18:23, Neh. 4:5, Ps. 85:3, Isa. 6:7, Ps. 32:1, Ps. 51:9, Isa. 28:18, etc. The Old Testament clearly expresses the idea that in atonement sin is so covered, undone, put out of sight as to remove all its effects. Sin is so hidden by the atonement that God no longer sees it, and it no longer exerts an influence upon Him. The atonement made by Christ was a covering for sin. He became a ransom—ransom from a death-penalty, because He as a ransom covered the offence. He did not make reparation by His goodness and truth for our sins. He atoned for them—did away with them, obviated their results.

But the question naturally arises: "Did the covering cover the sin or cover God?" In the atonement of Christ are God's eyes so covered that He does not see the offence or is the offence so covered that it is not seen by Him? This brings us back to the ideas contained in at-one-ment and atonement. The effect is not the same. To cover the eyes of God does not do away with the offence. It still exists. To do away with (i. e., to atone for) the offence covers the eyes of God to the offence. Destroy the offence and you cover God's eye to the offence. Hence in making atonement Christ accomplished at-one-ment. Reconciliation comes only through expiation, for "without the shedding of blood there can be no remission of sins".

R. L. SPROLES.

The Great Work.

(A. T. Brewer.)

The great work of our Sunday schools is the salvation of the scholars and the instructing of them in spiritual holiness; anything less is failure. Every teacher should feel this to be his sacred calling, and prepare and present the lessons with this end in view. Nine-tenths of our scholars will be brought to Christ during the period of life which they spend in Sunday school, or not saved at all. How important, then, is the opportunity of the teacher when hearts are young and impressions easily made.

BEAMS FROM OTHER LAMPS.

The Church Still an Essential.

(Presbyterian Banner.)

May we not have religion without having the Church? Well, perhaps we may, when we can have wheat without farms, and government without laws, and education without schools, and homes without houses. The great blessings of life are not lying around scattered and loose, but they are organized into definite forms and means. The water may be more important than the cup, but if we refuse the use of the cup shall we get the water?

No Excuse for Fretting.

(S. H. Tyng, Jr.)

However nervous, depressed and despairing may be the tone of any one, the Lord leaves him no excuse for fretting, for there is enough in God's promises to overbalance all these material difficulties. In the measure in which the Christian enjoys his privileges, rises above the things that are seen, hides himself in the Refuge provided for him, will he be able to voice the confession of Paul and say, "None of these things move me."

How They Say Farewell.

The parting words spoken by man in various quarters differ greatly and in some instances may be traced to religious as well as social environment.

The Turk will solemnly cross his hands upon his breast and make a profound obeisance when he bids you farewell.

The genial Jap will take his slipper off as you depart and say, with a smile: "You are going to leave my despicable house in your honorable journeying. I regard thee!"

In the Philippines the parting benediction is bestowed in the form of rubbing one's friend's face with one's hand.

The German "lebe wohl" is not particularly sympathetic in its sound, but it is less embarrassing to those that speed than the Hindoo's performance, who, when you go from him, falls in the dust at your feet.

The Fiji islanders cross two red feathers. The natives of New Guinea exchange chocolate. The Burmese bend low and say, "Hib! hib!"

The "Auf weidersehen" of the Austrians is the most feeling expression of farewell.

The Cuban would consider his good-by anything but a cordial one unless he was given a good cigar. The South Sea islanders rattle each other's whale teeth necklace.

The Sioux and Blackfeet will, at parting, dig their spears in the earth as a sign of confidence and mutual esteem. This is the origin of the term "burying the tomahawk."

In the islands of the Straits of the Sound the natives at your going will stoop down and clasp your foot.

The Russian form of parting salutation is brief, consisting of the single word "Praschai," said to sound like a sneeze. The Otaheite islanders will twist the end of the departing guest's robe and then solemnly shake his own hands three times.—Exchange.

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T. J. BAILEY, Editor and Manager

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The Harmonic Chord.

There is a chord in every human heart which responds to some phase of life's pleasures. This harmonic chord is an unending index of character. A proper understanding of this principle will enable us to be more generous in our criticism of others, and to be more just in our dealings. It will also enable us to locate their ideals, an unending index to their degree of culture, for a man's ideals indicate the things which he loves, the character of things which he loves indicates the kind of pleasures which he enjoys, what he enjoys indicates the coloring of his soul, and the coloring of his soul indicates his divine needs. The redeemed being instruments in God's hands whereby He blesses humanity, it should be the bounden duty of every one of God's children to study closely the character of those about him that he may know what chord in their hearts is most responsive, and to use his good offices in trying to key that chord to a sweeter note and to tune it to the harmonies of loftier ideals.

In seeking to locate any one's pleasures, we must not fail to note the age of the one whom we have under consideration, and to note also that to the child "all things look strange in the pure golden ether," and that the smoothest surface, the most brilliant hue, and the most inviting tones have greater power over him than over those of maturer years.

In youth, the scene shifts. His tastes change, and his "blood runs amazed 'neath the calm hyaline." His soul becomes stirred with earthly ambitions, and in laying out his lines of procedure for gaining his ends, oftentimes he becomes engulfed in ways and means the most diabolical. The imagination runs riot, and "the soul lies within a circle of pleasures" and the harmonic of the heart responds to nothing short of the pleasures of worldly indulgences.

When the sedge of youth is thus burned through, we then often hear him in his

despair offer this prayer, "O God, help me; O man, trust me; O woman, love me." At this stage in his life it is that the friend of humanity and servant of God can come to the rescue and be enabled to point him to the "Lamb of God that taketh away the sin of the world."

With the passing of youth comes the man mature to build life's structure on the foundation his youth has laid. Now his every act is with a purpose which is in accord with his view of life, and whose heart chords vibrate in harmony with the keying of his past life. The soul is called on for all its strength, but, withal, there is no chord to respond to ideals higher than those found in his youth. If the ideal has been low, the harsher note is heard. If it has been high, the sweeter tone is received, and the man is strong and has at his command his every power to bring his life to the level of others and extend a cup of cold water to those of parching lips, and with promptings of love he can "reach down to the depths of the souls of his brothers," and so experience ecstasies of joy akin to the divine, and set into motion an influence that will "work into harmony link upon link," till all with whom he may chance to come in contact will point with love and gratitude and say "there is a man."

Not only the age, but also social environment plays its part in establishing likes and dislikes. The child, in the slums, certainly finds his environment more to his liking than he does the environments of better conditions. The note to which his heart chord responds is of the most degraded order. The man used to the low dives of sin, seeks his pleasures in such, because only with such does his heart beat in sympathy. The society girl taught from early childhood to seek her pleasures in the glittering and deceptive glare of the so-called fashionable world, will find no response in her heart outside of this pale. Men and women who early in life were blessed with a true vision of life's mission, seek their pleasures in things that are harmless and that make for righteousness. The harmonic chord of their hearts lies dormant to the sordid notes of passion, but at once catches up the wave sounds of angels' voices and in sincere love and gratitude will fill the ears of all about them with notes of heavenly harmonies. Their chief pleasures are sought in answering humanity's call, and in making their lives correspond to the will of the Master concerning them.

If environment plays so prominent a part in the destiny of a soul, the all-importance of making the environment favorable is at once seen. Herein lies one of the many blessings of a denominational college. The home is the place to begin the improvement. That children may be attracted by the home surroundings two conditions must obtain. First, the home must be made beautiful. This does not mean that the house must be large and well equipped in all its appointments, but it does mean that decency, order and love must prevail. If order is heaven's first law, then much attention should be given to the harmonizing of every phase of the household. Second, there should be perfect confidence and companionship between child and parent. Even the infant has almost an intuition divine, for, it is wonderful to note at what an early age it begins to smile upon the "one countenance that ever smiles upon it." With equal acuteness it discovers anything that is col-

ored with hypocrisy. A young lady was heard to say, "I would not for all the world do anything my parents would disapprove." The secret of the matter is that the parents of that young lady had from her early childhood made a confident and companion of her. If, as scientists tell us, "wheat is a factitious production raised to its present condition by the art of agriculture," if a species of opium has been changed into our delicious celery, and the colewort into the cabbage, should we not much more trust to culture for the betterment of a human being?

While culture is an indispensable factor in the equation of development, we must go to the saving efficacy of the blood of Christ for the starting point. Culture without Christ can not be relied on, for, as the strings of a musical instrument keyed to perfect harmony, under certain conditions slip and the melodies are destroyed, so the man whose life is keyed to any note save the one responsive to the harmonies of heaven will under the test make a slip, and thus destroy not only his own, but also the symphonies in the hearts of others in turn with his.

Every right action and true thought sets the seal of its beauty on person and face.—John Ruskin.

There is a recent French invention of shells filled with oil, which are intended to calm a stormy sea when fired into it.

There are in all fifteen ladies in personal attendance upon Queen Alexandra, the first being mistress of the robes, then the ladies of the bed-chamber and maids of honor.

The Hollandale Baptist church wants a pastor for 1907 for full time. Correspondence with Paul Holland, chairman committee, Hollandale, solicited.

We are glad to see that Hon. Chas. E. Hughes was elected Governor of the great State of New York. He is a staunch Baptist. His father was a Baptist preacher.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

The four qualifications for patriotism are honor, obligation, power and hope, whether it be in the kingdom of men or the kingdom of heaven.

Religion is not a thing of inferior consequence that some may assume and others discard. It is the one thing above all others necessary to make life complete.

Be it ours to bathe in the softly flowing river of communion with God, before the heat of the wilderness and the burden of the way begin to oppress us.—Spurgeon.

Bro. W. H. Patton, moderator of the Chickasaw Association, puts out occasional special circular letters to the members of the churches in the association. A good idea.

The death of Bishop Fitzgerald, of Nashville, is felt to be a distinct loss to Southern Methodism. He never failed to impress all whom he met as being an upright, spiritually minded man.

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What is known as the Tower of London is located at the extreme eastern verge of the city and is a confused mass of houses, towers, forts, batteries, ramparts, barracks, armories, storehouses and other buildings, included in a boundary of about 900 by 800 feet.

A red thread is woven into one of the strands of every rope used in the British naval service, from heaving line to hawser. This is done for purposes of identification and the presumption is that any rope with the red thread found outside of such uses is in improper hands.

On Nov. 23, Jos. F. Smith, president of the Mormon church, was fined \$300 for unlawful cohabitation. The fine was imposed on the occasion of the recent birth of Smith's forty-third child, whose mother is Smith's fifth wife. It is a strange thing that any woman would deliberately enter into a wife partnership with a dozen other women simply to gratify the lusts of an amorous false prophet, sailing under the mask of Christianity. When will monstrosities cease under the sun!

A leading American politician recently took his little son to Washington, where they paid a visit to the Senate gallery.

Dr. Edward Everett Hale specially interested the boy, and the father explained that Dr. Hale was the chaplain of the Senate.

"Oh! he prays for the Senate doesn't he?" asked the lad.

"No," said the politician, "he gets up and takes a look at the Senate, and then prays for the country."—Philadelphia Ledger.

The smallest thing with a backbone is the sinarapan, a little fish which has been discovered recently. It will measure about 1-2 inch in length.

The smallest thing without any backbone is a species of man. We wonder how this "species" lives, but it can often be found in most all walks of life.

There is no need to wait for a time of leisure, in order that we may shut our door and be alone. The moment in which we long for devotion may also be the moment in which we practice it. We have but to turn toward God within our hearts, in simple loving confidence.—Fenelon.

These words from Lord Charles Beresford, who is a teetotaler, are timely: "I am now 60 years old," he said recently, "and since I have entirely given up wine, spirits, and beer I find I can do as much work, both physically and mentally, as when I was 30, if not more."

One thing will be applauded by many thoughtless people in the negro soldier Brownsville, Texas, incident, and that is the refusal of the men to give away the guilty to be punished. The only authority for any such integrity or stupidity as we see it, however, is the old adage, "there is honor among thieves." But such a policy is subversive of all order, good government and human safety. Every citizen ought and in fact does belong to the police force and how much more every soldier!

It was our privilege to run down to McComb and at the morning hour to preach to Pastor Solomon's fine people, while he remained in Jackson with Pastor Price in the meet-

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ing in the Second Baptist church. The day was fine, the congregation fair and the attention first-class. The new meeting house is a good one and well adapted to the needs of the growing city and congregation. Prof. Chas. Hooper conducted us through the building. The lecture room, class rooms and robing rooms are well arranged. The main auditorium and galleries are as good as can be found. Dr. Quin is the efficient Sunday school superintendent. We had the pleasure of meeting him and our brethren in the ministry Given, Summers and Otken. We found Dr. Otken teaching a Sunday-school class. We also met our young friends of former days, Misses Daisy Shipp and Florence Robbins. Other leading workers we met, both male and female, too numerous to mention here. It was a good day.

The death of Sister Carter, the wife of our efficient superintendent of the Orphanage comes as a surprise and a distinct shock, and less to Mississippi Baptists. Her death was the result of a heavy surgical operation in Memphis, where she expired on the 24th inst. Her burial took place at Blue Mountain on the 26th in the presence of a large number of sympathizing friends. The Record extends to all sorrowing friends and relatives sincere condolence, and especially to our dear Brother Carter, whose grief will be most poignant and whose loss the keenest.

A long distance telephone brings us the sad intelligence of the death of Capt. T. W. Buford, of Pickens, which event occurred at 9:15, on the morning of Nov. 26th. A good and useful man has departed. There are many sorrowful hearts, but God's grace will be sufficient to these sorrowing ones, for they are God's servants and trust Him in dark hours as well as in bright ones. The sincere sympathies of the editor are extended to the bereaved family, who are his special friends and who were his faithful fellow-laborers in Christ's cause in days ago.

We note that Dr. E. E. Chivers has suggested the following as the motto of Oklahoma Baptists. Oklahoma for Christ in order to the winning of the whole world for Christ. "One year of effective service in Oklahoma now will mean more than five years' work twenty-five years from now."

Dr. Chivers is one of our ablest divines and his keen insight in affairs pertaining to the gospel comes with a great deal of force.

Mrs. Hetty Green, the richest woman in America, is living at present with her daughter in New York City.

While she is closely connected by property interests with many of the great corporations, she is bitterly opposed to trusts.

In an interview in Boston on Saturday she said:

"There is going to be a revolution in this country, and the people are going to revolt against the oppression of the trusts. There will be a deluge, and these streets will run with blood when the people are aroused.—Exchange.

During the Confederate war when Dudley Warner was an editor in a newspaper office in New York, one of the typesetters

came into his office one morning and asked for a settlement, saying that he had concluded to join the army. Mr. Warner whereupon congratulated him upon his patriotism, when the typo made bold to say: "No, sir; it is not that. But I had rather be shot than to have to set up any more of your copy."

We don't know if any of our printers are as unmerciful as that, as to some of the copy furnished them, but could not complain if it should be so, considering the mixed and tangled condition in which some of it reaches our desk. At any rate, we rather rejoice that there is no Confederate war to run in competition with this office.

A Great Victory at Grenada.

I came to Grenada, as pastor of the old First church, three years ago last summer.

I have seen the membership nearly doubled and the pastor's support climb up from nine hundred and home to twelve hundred and home. It is now a strong, live church of three hundred members.

On the day that was supposed to close my services here, I had the joy of seeing nine conversions in our morning services, three in the Sunday school and six at the 11 o'clock meeting. It was during the great union revival services led by Brother Cates, when great interest was evident everywhere in town; and it was the pastor's last service. The superintendent turned the school over to the pastor to make it a soul-winning service. Only three students of the school, old enough to understand, were out of Christ; and before the close of the Sunday school service all of these were happily converted.

So we had great rejoicing over the sight of a whole school given to Christ. Only one person present had ever seen such a sight before.

At the close of the Sunday school service the regular 11 o'clock meeting began, and we had hard work to close it at 2 o'clock.

Six conversions were added to the three already referred to—some of them strong men who had long resisted the gospel call; one of them I had preached to and prayed for over three years, and had the joy of reaching him in that last sermon.

The whole of our Sunday school and nearly all of our church constituency stood for Christ that day.

Then there was so much work to do and no other undershepherd ready to come to the field that the church asked me to remain longer, and did me the feeling kindness to say good things about me and raise my salary for the time I might remain. I am here yet, but shall go out some time in December.

Brother N. W. P. Bacon has accepted the pastorate, and is to begin with the New Year.

I have had a good time leading this people in the work of the Lord and helping them build up the church.

I have baptized eighty-seven into the church this year, and there are a few yet to receive the ordinance. But little credit is due to the pastor, for Borum, Mahoney, McComb, and Cates have been to town since I came here, and they have stirred the hearts of our people and won them to the Master in most cases. But my people have been good to me and the Lord has blessed us wonderfully, bless His holy name.

WM. F. ROBERTS.

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HOME.

I want to go home
To the dull old town
With the shaded streets
And the open square
And the hill
And the flats
And the house I love
And the paths I know
I want to go home.
If I can't go back
To the happy days,
Yet I can live
Where their shadows lie
Under the trees
And over the grass—
I want to be there
Where the joy was once.
Oh, I want to go home,
I want to go home.

—McClure's Magazine.

Bertha's Opportunity.

"No, I do not care for any today." Bertha Drain raised her eyes from the book she was reading, and saw the bent figure of old Mrs. Ryan turning away from Mrs. Smith's door. Mrs. Ryan carried a market basket in one hand and in the other a faded muslin parasol.

"Poor old soul," thought Bertha. "I hope she doesn't come in here. I have only fifty cents, and I want it for the musical tonight."

Nevertheless, Mrs. Ryan turned in at the gate, and came slowly up the walk. "Would you like to buy some peas, Miss Drain?" Bertha was about to reply that they had peas going to waste in the garden, but something in the tired, wistful look of the old woman stayed the words on her lips. "Even as ye did it unto the least of one of these, ye did it unto me," passed through her mind. Stooping over she ran her hand down among the dark green pods. "How much do you ask for them?" "I have been asking five cents a quart, but I have come four blocks without selling a pea. The sun is so hot, and I am so tired that if you want them, you may have them at your own price." "How many quarts are there?" "Five." "I will take them all at five cents a quart. Come in out of the sun while I run up stairs and get the money." She drew the old woman into the house, placed her in the easiest chair, and with her own hands untied and removed the faded blue sun-bonnet.

A smile crossed Bertha's face as she poured the well-filled pods from Mrs. Ryan's basket. "What shall I ever do with them? and I did so want to hear Mrs. Egglemore sing." A cloud rested on her face for a second, then, with a gesture, as if brushing it away, she said: "I am glad I did it. Perhaps that twenty-five cents means bread to Mrs. Ryan, and who knows what celebrated singers I may yet have opportunities of hearing!"

When she returned to the sitting room, she carried a glass of lemonade. "After your long walk, you must be thirsty," she said, placing the glass in Mrs. Ryan's brown wrinkled hand. "O, Miss Drain, you are taking all of the grit out of me. I ain't used to being treated like this. It's time I was going on, too, for I have some weeding to do." "Indeed, you must not go," said Bertha authoritatively. "The sun is too hot for any one as old as you are to be out in. You must stay with me until it is cooler. I will play and sing for

you," she added, following the old woman's glance to the organ. "If you only would. It has been years since I sat and listened to any one play."

Bertha drew her guest's chair a little nearer the organ, placed a pillow comfortably at the back of her head, and then proceeded to play.

At the end of half an hour Bertha noticed that Mrs. Ryan had fallen to sleep. Softly she arose from the organ, and stood for a moment looking at the wasted form of the sleeping woman. Something in the sunken, furrowed face, with its frame of soft white hair, touched her. A great wave of pity swept over her heart. "Even as ye did it unto the least of one of these, ye did it unto me."

Stealing a quick glance at the clock, she tiptoed out of the room, through the kitchen, and straight to a little chicken park in the back-yard. There was just one chicken, a young Plymouth Rock. As Bertha approached, it ran wildly up and down the park, striking its bill against the wire, as if begging for freedom. "Poor chicken," said Bertha, "don't you want to help put joy into a poor old woman's heart? You were purchased for tomorrow's dinner. Bess and Roy, two of my old school friends, are to dine with me. But Bess and Roy are used to having all sorts of good things every day of their lives; I am just as sure as can be, they won't mind it a bit if I have nothing at all but peas and bread and butter. So I am going to feast this dear old soul on all the good things that I have prepared for them."

"There, it's done!" she exclaimed, as the headless chicken flopped off from the chopping-block.

Bertha had quick fingers and nimble feet, and when Mr. Drain came home an hour later he found her with pink cheeks and damp curls, adding finishing touches to the daintily set table.

"Hot supper tonight!"

"Yes, papa, hot supper. Mrs. Ryan came here this afternoon selling peas. When I first looked at her, I saw only a tired old woman, and was about to send her away. A second glance at the wrinkled face, and I saw not only weariness but loneliness and despair. I was seized with the desire to add a little spark of brightness to her life. So I have tonight the dinner I had planned for Bess and Roy tomorrow. Do you think I am crazy, papa?"

Mr. Drain put one arm around Bertha and drew her to him. "No, darling, you are a little Samaritan, and I think the angels in heaven are rejoicing."

Bertha placed a hand over her father's mouth, then ran away to the sitting-room before he could finish the sentence. She found Mrs. Ryan sitting up with a bewildered look on her face. At the sight of Bertha she exclaimed: "Oh, I didn't know where I was nor what had happened. I was just wondering if I had died and this was heaven."

"You dear old soul," said Bertha, putting an arm around the old woman and helping her to rise, "I am afraid this would be a poor sort of heaven; you have just had a nice little nap, and now you are going to have supper with me."

Such a supper and such a host and hostess!

Mrs. Ryan enjoyed it all from the snowy table linen and fragrant bowl of sweet peas down to the delicious cake and fruit salad.

"It all reminds me of my wedding sup-

per," she was saying, as Bertha tied on the faded sun-bonnet preparatory to walking home with her guest. "You have carried me back to those old, happy days. I ain't used to being treated like this. There! I do believe I am crying," as two big tears splashed down on Bertha's hands. It's all on account of your kindness, Miss Bertha. I thought it was heaven, and I wondered why my husband wasn't there to greet me."

They had reached Mrs. Ryan's humble little home, and Bertha's heart ached as she saw now how very bare it was.

"You and I are going to be friends," she was saying to Mrs. Ryan. "We won't have any more lonely hours; you must come to see me very often, and I won't forget where you live." She kissed the wrinkled cheek of the new friend, and turned back into the street.

As she crossed the square on her homeward way, she saw the Smiths going up the steps of the town hall—and strains as of instruments being tuned floated down on the evening air. There was no regret in Bertha's heart. She did not even think of Mrs. Egglemore and her beautiful voice. She was thinking of Mrs. Ryan, and what she could do to bring some of the brightness back into her life.

As she laid her head on her pillow that night, she felt in her heart the great joy that comes to all who minister unto the Lord Jesus.—The Advance.

Some Things.

I wish to tell you of some things of interest that have happened in and around Columbia recently.

First, I take pleasure in stating that Price Springs church has lately had the honor and pleasure of licensing Brother C. R. Breedon to preach. Brother Breedon was converted and baptized at Society Hill church a year or two ago. He has preached a few times since being licensed and gives promise of being a useful minister. He left the University of Mississippi as a sophomore and went to Cuba as a volunteer in the war with Spain. Though married, he is planning to enter college at the opening of next session. Reader, won't you stop right now and breathe a prayer to God for blessings upon this young man!

Next, I rejoice to report that Brother J. E. Byrd has just spent a week in Pearl River Association. He was with us six days and lectured fifteen times.

To my mind I have heard no more instructive, impressive and practical talks on Sunday school work than those delivered by him. My wife says: "The man has found the right work and the work has found the right man."

May our people use him to their profit and to God's glory.

Third, My plan for raising money for the storm-swept churches, having been considered impracticable, I have accepted their plan and started out for a thank offering. At this writing we have about \$35.00 and expecting more.

Many of our brethren and sisters are glad of an opportunity to contribute. Brother, "Go and do thou likewise," and according to the poster now on our printing office door, Do it Now.

Lastly, As to ourselves, God continues to smile upon us. We have one candidate awaiting baptism, received four by letter on the second Sunday and had about a dozen requests for prayer at the close of the night service.

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We have arranged to put about \$800.00 worth of improvements on our church building. When this is completed we shall have an extension fifteen by thirty-six feet at one end and two rooms and baptistry at the other. By means of curtains we can have in these improvements five separate class rooms, something much needed for our growing Sunday school.

Drawing nigh to our national Thanksgiving day. With a full heart, I am

Your true yoke-fellow,

BRYAN SIMMONS.

Trinity Association.

Dear Record—Allow me space to give a few briefs of the meeting of the Trinity Association, which met with the Hohenlinden church on Wednesday before the fourth Sunday in October. We had a very interesting session. Had as visiting brethren T. J. Bailey, editor of Baptist Record, who added much to the interest of the meeting and got many of our people to take the Record and left a fine impression for the paper. I wish every Baptist family in the State would take it. Brother E. B. Thornton was also with us, who at present is pastor of Houston church. He is a good worker, which can be seen in him everywhere. Brother Eli Harding was here from the Zion Association. He is a man of high standing in his church and neighborhood; lives a consistent life all the time. Such men do us good to come among us. Yes, I liked to have forgotten Rev. S. M. Cole, representing the Aberdeen Association. He once was one of Trinity's best workers, and ought to be now—he is still in our territory.

We had a very interesting session, one that will long be remembered. Our folks at Hohenlinden cared for the delegates and visitors in a very hospitable way, notwithstanding their press of business. We have one of the best little towns in the State anyway, surrounded by a good people.

Our association is moving along nicely, but we are very scarce of preachers; it looks like a famine almost. We have had but one to commence in the ministry for several years, and that is T. N. Moody, a man about 38 years old. His future seems bright before him. He is very studious, apt to learn, gifted in speech, and preaches a good sermon now, though he has only been exercising a couple of years. He has been serving two places, both of which are doing well under his ministry. Brother J. B. Cole, who commenced some time since, a Clinton student, is in our association, and bids fair to do well. He is sound in doctrine, prompt in what he undertakes. A. C. Ball is with us, doing a good work. I think we should meet in prayer throughout the State asking the Lord of the harvest to send more laborers into his harvest.

Fraternally,

J. F. MITCHELL.

Southwestern Student Conference of Young Men's Christian Association.

One of the most remarkable movements in the history of Christianity, is the uprising of Christian students for the bringing in of the Kingdom. This movement is remarkable not only for the large number of men enlisted, but for the great latent power embodied in its membership. It is also remarkable for its thoroughness of work and careful methods of training.

Probably no other factor has had such a prominent place in training college men for Christian work as the Summer and Winter Conferences. The first of these Conferences was established at Northfield, Mass., just twenty years ago. There two hundred and fifty one men gathered to study the Bible, to study the problems of Missions, and discuss methods and plans for Christian work in the colleges. Since that time the number of conferences for college men has grown to seven, with more than two thousand of the choicest fellows from the colleges attending each year. These two thousand men are given ten days of careful training and are inspired to go back into their colleges to lead other men to know the "riches of grace in Christ Jesus."

The programs of these conferences have become very comprehensive. An hour each day is given to Bible Study, under the leadership of expert Bible Students. An hour is set aside for the study of Missions. During one hour of the day the conference is divided into a number of groups, one group studying the problems of the Christian Ministry, the call, the qualification, the need; another group gives itself to the study of the need and preparation for Missionary candidates; still another group studies the problems of the city, the open church, and the City Young Men's Christian Association. One hour each day is given over to a discussion of methods, and two hours each day to inspirational addresses.

These conferences have marked an epoch in the lives of thousands of college men. It is here that many a college man has learned the value of the Bible in the building of his character. It is here that the vision of what can be done in Christian work for students is brought before men; and here also hundreds of college men have dedicated their lives to the service of God in the Christian Ministry, in the Mission field, in the work of the Young Men's Christian Association.

So prominent and helpful have these conferences become that many Christian students are beginning to feel that their college education is not complete until they have attended one or more of these gatherings.

At the present time there are two of these conferences held in the South, one at Asheville, N. C., during the summer, and one at Ruston, La., during the Christmas vacation. The latter will meet this year Dec. 28 to Jan. 6 inclusive. The speakers who have been secured for this conference are most representative. Among them are such men as Dr. Junius W. Mil-lard of the Baptist church, Atlanta, Ga., Bishop Seth Ward of the Methodist church, Rev. A. O. Brown of the Presbyterian church, Mr. Clayton S. Cooper of New York, Mr. Bruno Hobbs of Kansas City, Mr. J. E. McCulloch of Nashville, Dr. H. F. Laflamme of India, Mr. A. C. Hart of Mobile, Ala., and a number of secretaries of the Young Men's Christian Association. The conference will be held at Ruston as usual, and more than two hundred speakers and delegates are expected to be present.

Peace and Holiness.

(Dr. Bonar.)

God "will speak peace unto his people, and to his saints; but let them not turn again to folly. Peace is the substance of the message to us; peace between God and

man. No wrath will come, only love and peace. This God is the God of salvation—the God who gave His Son. This is God's order; first peace, then holiness. The root of all holiness is peace with God. Till the clouds are passed away, and the sun shines out, we cannot be warmed and enlightened. Till the frost is gone, and the ice dissolved, the river cannot water the fields." Christ did not say: "Go, and sin no more, and I will not condemn thee;" but, "Neither do I condemn thee: go, and sin no more."

Cathedral or Cottage.
(East and West.)

"You've got education enough for the building trade, you'd better stick to your job. You'll waste time and money both going to college," said an employer to a young man whose services he wished to retain.

"Yes," replied the young man, "but I want to be able to build cathedrals instead of cottages if the opportunity comes my way. I can only build cottages if I stay here. I must go to college."

This young man has definitely given up the project of present dollars for the purpose of qualifying himself for greater tasks. He is voluntarily relinquishing many of the things attractive to youth, in the day of youth, for the purpose of achieving greater things. Our country needs men qualified for the great tasks—qualified morally, as well as mentally and physically.

It takes self-denial on the part of those who qualify, for the ability to meet and solve heavy problems cannot be won without self-denial. There is no royal road to the goal, but the fully equipped man will not regret the years of self-denial, for the cathedral will ever be more than the cottage.

Misdirected Energy.
(Baptist Commonwealth.)

Henry Ward Beecher said that when he was a young minister at Indianapolis he knew a man who spent many a cold night in stealing wood. The man underwent privation and risk, and worked far harder than would have been necessary to earn the wood honestly. So sinners defeat their own ends, cheating themselves more than they do others, and find Satan a bad paymaster.

Avoid alum and alum phosphate baking powders. The label law requires that all the ingredients be named on the labels. Look out for the alum compounds.

NOTE—Safety lies in buying only Royal Baking Powder, which is a pure, cream of tartar baking powder, and the best that can be made.

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Among the Churches.

From the Yalobusha Association I went to Batesville and spent one day scattering religious literature and putting in words for the Record. As I went about the town I felt a sadness and loneliness not easily described. I had not thought of that town for years without thinking of their late pastor, Rev. A. A. Lomax, whom I have known and loved for about thirty years. Now to be in Batesville and not see Bro. Lomax was too much for me! The hero of many hard fought and well fought battles had laid his armor by, and had heeded the call to come up higher.

Perhaps no man had ever lived in Batesville who was more deeply embedded in the hearts of that people than was Bro. Lomax. To know him was to love him, and his going home to glory has left an aching void in the hearts of very many all over the State, and beyond the State. A great and good man left us when the beloved Lomax went to his rest. The Batesville church has called Rev. J. W. Lee of Grenada, to be her pastor, and I trust the Lord will greatly bless his ministry.

My next stop was at Sardis, where I spent a Lord's day with Pastor J. A. McCord, preaching for him both morning and evening. The pastor kindly cared for me in his home most of the time while there, though other brethren shared with him in that. Bro. McCord is a new man in this State, having recently come to us from Kentucky, by way of Arkansas. His people speak very kindly of him and his good wife, and no doubt a good work will be done in Sardis by these faithful servants. I sold a number of good colportage books in Sardis and did something for the Record.

From Sardis I went to Coldwater and then out to the Coldwater Association, a report of which I have already given. But I do believe I forgot to mention the joy it gave the association to welcome Rev. J. A. McCord, the new pastor at Sardis, to be a co-laborer with them in the work of the Lord. He took right hold of the work, and the brethren took hold of him.

The church at Coldwater loses Pastor E. B. Wesson, who is to move from Memphis to New Albany. I was favorably impressed with the Coldwater people, and wish for the church a worthy successor of Bro. Wesson.

A couple of days at Hernando in the pleasant home of Pastor Walter E. Lee will not be remembered. I preached for him Lord's day morning after having sold the day before over one hundred of the colportage books. Then several new subscribers to the Baptist Record were secured, and some renewals. Bro. Lee and his excellent wife are much beloved by the church and community. The Lord's blessings be upon them.

Not often do I travel on the Lord's day, but having promised Pastor Sherman, of Senatobia, to preach for him on Sunday night, I left Hernando Sunday afternoon to comply with that promise. The pastor met me at the depot and took me to the church, where I preached to an attentive people. I was impressed that there was a deep spiritual atmosphere in that church. The pastor is hopeful of a good work. The great quantity of colportage books sold there will help the pastor in his work. As for the Record, it has a good list at Senatobia, and the best paid-up list I have found anywhere.

Short stops I made at Como and Tilla-toba, and at both places I found a few of the faithful, and only wished I could remain longer at each place.

I must hasten to Grenada, as I hear of a great meeting there. I never saw anything just exactly like it. It is a big union meeting, where one church engaged in it is as much a church of Jesus Christ as another, so far as I can learn from Evangelist Cates. In fact, no one would ever suppose the evangelist to be a Baptist from anything I heard from his lips at the four services I attended. His way of making converts was entirely new to me. The meeting will be the greatest blessing or a very great curse to Grenada. All I have to say is to wait and see the result.

J. D. JAMESON.

Two Suppers.

At the end of a supper, which was before the feast of the Passover, Jesus arose from supper, laid aside His garments, took a towel, girded Himself with it, poured water into a basin, washed His disciples' feet, and wiped them with the towel, with which He was girded.

Jesus takes His seat again and begins that wonderful sermon recorded in the 13th, in the 14th, 15th and 16th chapters of John's gospel. At the beginning of this discourse the preacher became so pointed, practical and personal that one of His congregation disappeared in the darkness of the night. Before he left, Jesus points him out as a traitor by giving him a sop.

Jesus now goes on uninterrupted to the end, closing with the Lord's prayer as recorded in the 17th chapter of John's gospel.

While Jesus was busy delivering this touching, telling sermon, Judas was also busy, for he went unto the chief priest, and said unto them, what will ye give me, and I will deliver Him unto you. They agreed to give him thirty pieces of silver. He returns to Jesus and the disciples, and now watches an opportunity to betray Him.

A few nights later they were eating the Passover. Jesus said to His disciples again, "One of you shall betray Me." In their sorrow every one began to say, "Lord, is it I?" Jesus said, "He that dippeth his hand with me in the dish, the same shall betray Me." Judas now says, "Master, is it I?" Jesus said, "Thou hast said." That is, it is as thou hast said. In the 13th chapter of John's gospel not a word is said about the Lord's supper, neither is there anything said about the Passover except to say that the supper then ended was before the feast of the Passover. Jesus had finished this supper, had washed the disciples' feet, had taken His seat, and had begun to talk to them, when He made the announcement, "One of you shall betray Me." He then indicated the one who would betray Him by giving a sop to Judas.

At the Passover Jesus makes the announcement, "One of you shall betray Me;" while they were eating. He points out the traitor by saying, "He that dippeth his hand with Me in the dish the same shall betray Me." Then Judas said, "Master, is it I?" Jesus said, "Thou hast said."

In the first verse of the 13th chapter of John, the Holy Spirit plainly says, the supper mentioned in that chapter was

before the feast of the Passover. We ought to believe what God says.

If what has been stated be true, the statement in this chapter that Judas went immediately out, is no proof that Judas did not eat of the Lord's supper, for the statement was made on another occasion, at a different supper. If Judas ate of the Lord's supper, it was because of his membership in the church of Jesus Christ. If he did not eat of it, he chose not to do so.

If the Lord's supper was eaten, and the disciples' feet were washed at the same time, and under the same circumstances, who has a right to say that one is a church ordinance and the other is not? How can I say, Christ ordered the one to be observed in His church by its members, and did not order the observance of the other?

Clinton, Miss.

J. R. SUMNER.

The "simple life" idea seems to have about run its course in the clattering vehicle of public talk without anyone seeming to know just what it was. Then came along the "strenuous life" rattling over the stones and breathed its last in moans and echoes. After that the "hurried life" dashed out for a race and like all the rest passed back into the limbo of desuetude and only the old fashioned "real life" is left. Well, is it not enough for any living, toiling, God loving and God serving mortal to be "not slothful in business; fervent in spirit, serving the Lord"?

That policy seems to be "simple" enough for any ordinary Christian and if he meets all of the obligations contained in its suggestions he will find it both strenuous and hurried sufficiently to occupy and fully tax all of his aptitudes and capabilities.

Anecdote of Queen Bess.

Queen Elizabeth was famous for her quickness in retort. When the Spanish armada was threatening the coasts of England her Majesty found it convenient to trouble the City of London for a loan, and accordingly she went down to Guildhall in her royal robes to harangue the corporation. She was listened to respectfully until she broached the object of her visit, when the Lord Mayor cleared his throat noisily.

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Preaching.

Scholars are not always right in their interpretation of the New Testament; else would they all agree. The careful reader of the Word, who honestly prays for the guidance of the Holy Spirit, is on safer ground than he who depends wholly upon the preacher in the pulpit. Christ's command, according to Matthew, was: "Go, teach all nations"; etc. Now preaching is not always teaching, and further, there is no authority for confining to the pulpit.

Luke puts it thus: "And thou shalt repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem". Repentance comes through knowledge, belief and sorrow; man's part—remission of sins, through the gracious pardon of God, through our Lord and Savior Jesus Christ. The knowledge is to come through preaching; obedience through belief, and salvation through grace. It is the preacher's duty to "Go"—not simply to wait for hearers to "come". Many, very many, cannot come.

Pastors are not merely preachers, but are, or should be, teach-

ers in a true sense: they must teach in the families, in the walks of life and by example. They are expected to be leaders in "every good word and work"—not directors. The church officers and members are to be "helpers"—not doers of everything. There should be departments of church work and members be assigned thereto according to their gifts. No disciple is exempt from "service"—each "must give account of himself to God": it was the servant who "did nothing", that was "cast into outer darkness".

L. A. D.

Rolling Fork.

I was delighted to find, at Rolling Fork, a real nice town. The people are all in a prosperous condition. Here is a little band of the noblest Baptists in Mississippi. The beloved Young is the pastor. He is not only young in name, but (though about 60 years) young in activity. One of the most congenial preachers I have ever had the pleasure to labor with.

Bro. Young is doing a good work there and I trust will continue to preach to this noble little town, pray the Lord may help the

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This testimonial is to certify that:

Whereas, Rev. W. I. Williams, who has for the past four years served this church as pastor, has seen fit to resign the work and devote his time to other fields of labor, and

Whereas, During this period at the head of our church he has labored faithfully and effectually for the upbuilding of the Master's cause at this place; therefore be it

Resolved, That we, the church, are sensible of Bro. Williams' worth as a minister of the Gospel; that we appreciate his efforts for good, during his continuance with the church, and regret to lose him as pastor. Be it

Resolved further, That we, knowing him to be a true and devoted Christian leader, and an incessant worker, bespeak for him, in whatever field he may be called to labor, a life of even greater usefulness.

Done by a committee of members, this November 5th, 1906.

H. A. THAMES,
ALEX. SPIERS, JR.,
M. A. TATE,
C. A. THORNHILL,
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WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.

P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. W. Spencer, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Lo! I come with joy to do
The Father's blessed will;
Him in outward works pursue,
And serve His pleasure still.
Faithful to my Lord's commands,
I still would choose the better
part;
Serve with careful Martha's
hands,
And loving Mary's heart.
C. WESLEY.

The two letters given below are from mountain missionaries, the first written by Miss Sullinger, who is in charge of a mountain school for girls, to whom the ladies of the First church of Meridian have sent a box. The other letter acknowledges a box sent by the Baptist ladies of Clinton. The contents of these boxes seem small, as each good lady looks upon her own separate contribution, but when all are brought together the result is sufficient to make many hearts glad. Sisters, let us all take part in this blessed work:

Burnsville, N. C., Oct. 31, 1906.
My Dear Mrs. Morris:

You would have been, at least partially, repaid for your labor and expenditure had you been able to view the opening of your box yesterday afternoon.

The books are the beginning of our library and we certainly appreciate them.

Not a thing that we can not put into immediate use. The soap saves the girls and makes mere for the home.

The table linen is beautiful, and the napkins will be for company for a little while, at least. Then the sheets, pillow cases and towels have been and are so much needed. The comforts are indeed a pleasure.

We have already had ice and snow, so you may realize a little of their appreciation. I must not forget to mention the eggbeater. Such things are not buyable here. Then everything for cooking is hailed with pleasure.

We are beginning to make the dormitory look like a real home. The experience is new for all the young ladies and we have been much gratified to notice the increased interest and pleasure in the life.

Nothing assists us so much in this growth as the boxes.

Accept the heartfelt thanks of us, who have undertaken to lead these girls into higher, nobler, broader life.

The young ladies also wish to express their thanks.

May our Lord's blessing rest richly on all you undertake in His name.

Most sincerely,

MARTHA SULLINGER.

Clarksville, Tenn., Oct. 29, 1906.
Mrs. Jno. L. Johnson, Clinton, Miss.:

My Dear Sister—We received the box your society so kindly sent to us in due time and with thankful hearts, and a prayer to our heavenly Father for sweet blessing upon every child of the great King who had a hand in the donation.

If indeed it is more blessed to give than to receive it must have been glorious at your end of the line. Only the blessed Master and missionary and his family know of the gratitude of the heart on such occasions. I wish I were master of words that would at least in some measure convey to you the delight and comfort so many nice things afforded us. We can only reward with these expressions of gratitude, but God, the giver of all good will reward you abundantly some time, some how.

You can never know the mingled feelings of delight and unworthiness, thankfulness and cheer as we opened the precious box. It was hard to tell who was the happiest, the sweet daughter of sixteen as she held up one garment after another, "Is that for me or mamma? It is so nice," or the three and a half year old "girlie" with the little "new shoes," or the big boy that needed pants, or six year old Dan, the "invincible," or the "better half" as she would say once and again, with tears in her eyes and a joyous face that made her look lovelier than she did eighteen years ago: "Just what I needed; I'm fixed for the winter. Oh! papa, how can we ever thank them enough?" We were all happy from the "big" preacher as he "tried on" great coat, to our sweet baby David, who tried to put everything into his mouth—from papa's overcoat to the hairbrush. Well, it was a great time at our house. We wish we could know all personally, but that may never be; but God saw it all. Again my dear sister in the Lord, we thank you all, and above all we thank God that He has such noble people. God bless you all in all things!

Yours gratefully,
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"I am having a good time."—Eccl. 11:9. "Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment."

"I am not quite ready."—Heb. 4:7. "Today if ye will hear his voice, harden not your hearts."

"There is some one whom I cannot forgive."—Mark 11:26. "But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

"I am doing my best to be saved."—Eph. 2:8-9. "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God; not of works, lest any man should boast."

"What must I do to be saved?"—Rom. 10:9-10. "That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved."

"I have no faith."—Rom. 10:17. "So then faith cometh by hearing, and hearing by the word of God."

"How do I know that God will hear me?"—John 15:17. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

"I am so wicked."—Isa. 1:18. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

"I doubt my conversion."—I John 3:14. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Rom. 8:16. "The Spirit beareth witness with our spirit that we are the children of God."

"I am afraid I will not hold out."—John 10:28. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—F. A. Case.

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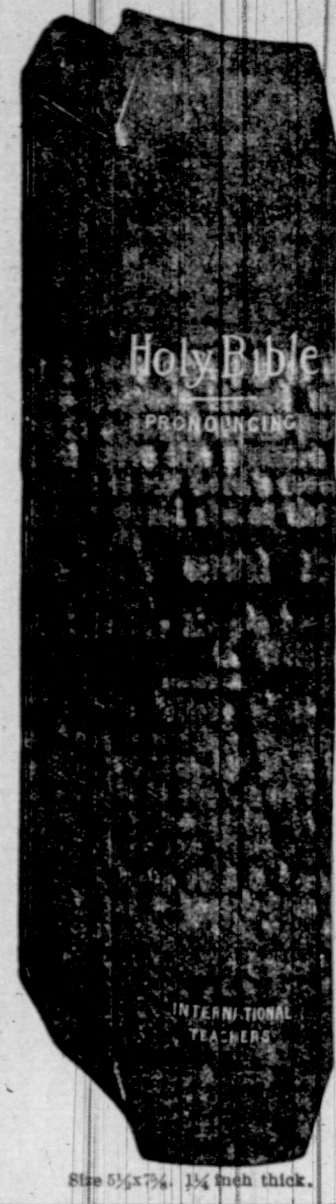
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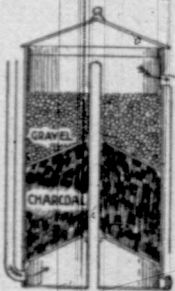
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As there is such a rush on the facilities of the mail and express companies before the Holidays, we suggest that you send us your order at once, so as to be sure of getting the Bible in good time. If this Bible is not perfectly satisfactory, we will return your money. Remit by Post Office or Express Money Order, Ky. or New York Bank Check.

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Purifies absolutely every drop of water that goes into the cistern—removing frequent cause of typhoid fever and kidney and bowel troubles. Simple in construction, self-cleaning after every rain; easily attached to any cistern. Lasts for years and cheap enough for everybody to have one. Endorsed by Medical Boards of Health and by hundreds of individual users. No cistern is safe without one. Write at once for free catalog.

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— Do It Now —

Epigrams.

True prayer is never a monologue.

No blessing is possessed until it is shared.

Cursing the past does not cure the present.

Spiritual forces cannot be set down in figures.

The fine art of living is simply the art of loving.

Religion never gave a man a face as long as a fence-post.

A tombstone is about the poorest kind of a ticket to glory.

Some people confound religious admiration with emulation.

It is easier to talk religion a

month than it is to live it a minute.

A man with a glad smile has something better than a gold mine.



WON IN A WALK 350 SHOES
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400
VARIOUS LASTS AND LEATHERS
Neat styles for the well groomed gentleman. The tough texture of the material used ensures long wear.

A Worthy Memorial.

Dear Brethren:

In the erection of our house of worship in Greenville friends have requested that a memorial window be placed therein in loving remembrance of Bro. Stacy Lord.

The church cheerfully adopted the suggestion and has been receiving some subscriptions for this object.

It was never my privilege to know Bro. Lord, as he passed away before I came to the State; but everywhere I have gone over the State, I have heard his name lovingly and tenderly called, and I believe his memory is a green spot in hundreds of Baptist hearts in Mississippi.

I believe furthermore that many of these loving friends will esteem it a privilege to contribute a small amount toward the erection of a beautiful window to be inscribed to his memory.

Had he been spared, nothing in the world would have given him greater pleasure than to have had a part in the building of the handsome house of worship we are now erecting. But our Father had a greater joy for him in heaven and called him home.

If you, dear reader, have a tender memory of this good man, and wish to express it in a small offering, we shall be glad to add it to the fund we are now gathering for that purpose.

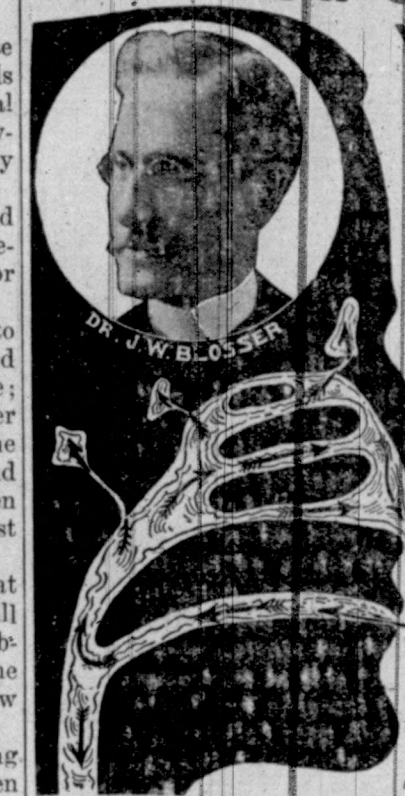
Fraternally,

WM. A. BORTM.

Messages from Indian Territory.

Varied Labors.—"Our District (for my wife works with me) comprises an area of about 3,000 square miles, and includes the great McAlester mining district and also some of the finest agricultural lands in the West. The undeveloped wealth of this district is immense beyond calculation and its development is now but just commenced. In this coal district, which is about twenty miles long by ten wide, there are some 50,000 people, and they are from almost every part of the world. We are doing both home and foreign mission work here all the time. In addition to the work among the mining people, however, we have a great stretch of territory that is sparsely settled, the people very

How You Can Rid Yourself of Catarrh



In the practice of my profession many years ago, I very quickly found out that the treatment of catarrh as laid down in medical books and taught in medical colleges did not give satisfactory results, and I determined to find something better.

I resorted then to the catarrhal germ enter the nasal passages with the breath, and catarrh is always aggravated by breathing cold and raw air, the most likely cure would be by the inhalation of a warm, medicated, germ-destroying vapor; and after nine years of effort, I at last found a combination of healing herbs, leaves and flowers which, being burned and the warm fumes inhaled, promptly relieved and in due time cured this disease where other remedies had completely failed.

THE ACCOMPANYING ILLUSTRATION shows the route by which the vapor of my Catarrh Cure is carried directly into all the parts that are affected by the disease. It searches out and wipes out catarrh where liquids, sprays, douches, salves and medicated creams cannot possibly reach it. This treatment is so simple that it can be applied at home, and so harmless that it may safely be employed by any man, woman or child.

I have found in thirty-two years' experience that it cures not less than ninety-five in every one hundred cases, where it is given a fair trial.

Free Trial by Mail

Write me a postal (or letter) and I will send you by mail a liberal trial treatment entirely free. When you try this free sample you will see that the pleasant, warm, medicated vapor goes directly to every spot where the disease might possibly have reached, and when you experience the soothing effect produced you will be convinced that it is the proper and necessary treatment.

If you are afflicted with Catarrh, Bronchitis, Asthma, Catarrhal Deafness or other catarrhal troubles, you cannot afford to allow it to run longer, for if you do the probability is that it will either extend to the middle ear destroying the hearing, or else it may spread to the throat and lungs, with fatal results.

My remedy is curing cases of catarrh of the head, nose, middle ear, throat and lungs after various other remedies have failed; therefore, there is every reason for believing it will cure you, however severe or long standing your case may be.

Remember, a postal with your name and address will bring you this free trial treatment, and also my illustrated booklet HOW I CURE CATARRH. Write today, before you forget it.

Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga.

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A Short Talk To Mothers.

The health of your family is your first concern—How to promote it your greatest care.

Grown people, and children too, to be well require, that—
The Liver should do its duty.
The Kidneys perform their part.
The Blood be kept pure.
The Stomach kept in a healthy condition.
If any of these conditions are wanting, disarrangement of the balance follows and the general health is undermined.
DR. THATCHER'S LIVER AND BLOOD SYRUP restores a healthy body, because it goes to the origin of the disease, curing that and making the other evils impossible.
The formula on every bottle will convince you that it is the most logical and reliable remedy for diseases of the Liver and Kidneys ever placed upon the market. Your dealer sells it in 50c and \$1.00 bottles. You can get a sample free by writing us.

Thacher Medicine Co. Chattanooga, Tenn

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LOVE WAGON CO.
DURANT MISS.

COPPER IS KING.

THOS. W. LAWSON

Says: "Copper stocks offer the biggest opportunity for a money making in the world today."

JOHN D. ROCKEFELLER

Says nothing, but puts millions of dollars into Amalgamated and other Copper stocks.

H. H. ROGERS

Says: "Lawson, we have verified your conclusions as to the value of Copper stocks as an investment."

SENATOR CLARK

Does not talk but draws \$6,000,000 a year in dividends from one Copper mine, the United Verde.

The world's greatest financiers have seen the possibilities of Copper; they are pouring their millions into Copper stocks; they are piling up their dollars mountain high with dividends from Copper stocks; gold mines no longer interest them; the cry is—"Copper!"

Copper is the Safest--the Most Profitable--The Most Permanent Investment in the World Today

Copper is a Safe Investment

The uses of Copper are extending every year. The demand is far ahead of the supply. All the present production of Copper in the world cannot supply the demands of electricity alone. All scientists agree that we are just beginning to learn the uses of electricity. As these uses multiply, so will the demands for Copper increase. The price is steadily going up. In the last few years it has risen from 11c to 19c a pound.

Thomas W. Lawson says: "A good Copper mine is really a safe-deposit vault of stores up dividends which cannot be stolen or destroyed by fire, flood or famine."

THE COPPER MINE IS THE MINING OF TO-DAY.

Copper is a Permanent Investment.

No man can tell how long a good Copper mine will last because no man has ever seen one exhausted. The Rio Tinto mines in Spain have been worked for over two thousand years, and last year they were the third largest producer in the world. The Mansfeldsche mines in Germany have been worked for 700 years and last year they were the sixth largest producer. Copper was discovered in this country in 1845, and in the Lake Superior district the levels are a mile below the lake, yet last year they produced more copper than ever before in their history. The famous Anaconda mine is steadily increasing its production. The United Verde in Arizona is turning out more and more Copper every year. No real Copper mine in this country has yet been exhausted.

Copper is a Profitable Investment

One Copper mine that cost \$1,200,000 paid in one year ten million dollars in dividends, while four of the largest Western trunk line railroads, with 17,000 miles of track, paid only \$9,750,000 dividends. Thirty-two of the leading Copper mines in this country on a paid-in capital of \$92,000,000, have paid over \$230,000,000 in dividends, while no railroad in the United States has ever paid back its original cost.

The Steel Trust, with a capitalization of \$1,400,000,000, earned only \$74,000,000 profit last year.

Of the seven largest dividend-paying mines in the United States to-day, six are Copper mines.

No wonder the shrewd investors are hunting for good Copper stocks!

Investment in copper Stock Offers the Safety Of a Government Bond with the Speculative Element of a Gold Mine. Our Property is favorably located in the Heart of a Great Copper District.

The Consolidated Copper Creek Mining Company's property is located in Yavapai County, fifty miles Southeast of Prescott and twenty four miles North of Jerome, Arizona, and in the same range with the great United Verde mine, which has paid over \$18,000,000 in dividends to its stockholders. The Crown King Mine, a great producer, just West, has produced hundreds of thousands of dollars. The Michener, which pays good dividends, is near us. North, South and West of our property are located mines of unlimited value, as well as the smelters plants to handle their output. At Humboldt and Mayer are located three independent smelters, with a capacity to handle the entire output of the district. Cordes, our railroad station, is but 20 miles west of us, and it is from that point, when connected by the completion of a good wagon road, we will deliver our output and receive freight.

We have 280 acres with Copper are sticking out on every claim, and a 10-foot shaft has been sunk on Copper lodes on each claim. All this shows the presence of an enormous Copper deposit. In short, beyond the possibility of doubt, there is Copper ore on the Company's land sufficient to keep an enormous plant running for generations to come. We do not believe there is any such showing of Copper as this property and this district exhibit anywhere else on the American continent. The great United Verde, the mine of Senator Clark, is some 24

miles North of us and in the same range; its main workings consist of only 40 acres; it did not begin to have the surface showing our property has; and it is turning out over 3,000,000 pounds of copper a month.

More than that--Copper Creek, the greatest unfailing water supply in the district, runs through our property for 1800 feet, and as water is absolutely essential, its value cannot be estimated.

We offer you a ground-floor proposition. With the ore actually exposed we can run a concentrator of 300 tons capacity as quickly as it can be erected, for an indefinite period. Unless every geological sign fails, within two years, with ample capital, we should be mining ore enough to supply a 5000-ton concentrator for generations.

We have had assays from four of these ledges, with the following results of pure copper: 14.4 to 16 per cent, 17.7 to 18 per cent, 23.71 per cent, 30 to 32 per cent.

These were selected sample, and we are frank to say that no such ore exists in the deep workings of copper mines. On the property adjoining, however, on a vein which is traceable in our, at a depth of 97 feet, ore was taken out which cannot be distinguished from the ore at the 400 and 500 feet levels in the United Verde Copper mine, which runs 6 per cent in Copper. This is above the average of the ore of the world's greatest producers, the famous Anaconda producing ore which averages only a little over 3 per cent.

300 tons daily of 6 per cent ore will produce \$6,120.00 per day net profit, but our intention is to erect a concentrator of 1000 tons capacity. Such a plant would produce a daily profit of

over \$20,000, a yearly profit of over \$7,500,000! This will give you dividends on your stock of 50 per cent of your investment.

Think of it! 5 times your money back in each year! Does this startle you? Our neighbor, Senator Clark, is clearing over \$6,000,000 each year, working 40 acres, 24 miles away, right on the same range.

Dividend paying Copper mining stock sells on the market at about 10 times the amount it pays in yearly dividends. This stock, therefore, on the above estimate, which you can get to-day at ONLY 15 CENTS A SHARE, should sell on the market at about \$7.50 a share at 50 times what you can buy it for to-day.

\$15 invested now would be worth \$ 750
45 invested now would be worth 2,250
90 invested now would be worth 4,500
300 invested now would be worth 15,000
600 invested now would be worth 30,000
1,200 invested now would be worth 60,000

Do these figures startle you? Read history. \$100 invested in Greene Consolidated in 1901 is now worth \$7.00.

100 invested in United Verde in 1897 is now worth 30.00.

100 invested in Wolverine in 1893 is now worth 5.00.

100 invested in Calumet and Pittsburg in 1913 is now worth 5.00.

100 invested in Calumet and Arizona in 1902 is now worth 10.00.

ARIZONA LEADS THE WORLD IN COPPER MINES.

Beyond a doubt, Arizona has underneath her soil larger, richer deposits of Copper than any other section of the world. The ancient Spaniards and the Indians were known to mine the metal, while there is evidence that prehistoric

man knew how to utilize Copper, and in their crude way mined and smelted it.

Today this territory is dotted here and there with working mines which produce millions upon millions of dollars worth of Copper, and in many places prospecting has revealed many more veins which are still undeveloped. At some points the ore crops out at the roots of the grass, widening out as it goes downward.

The mountains and valleys of this district are underlaid with such a wealth of Copper ore as exists nowhere else in the world.

OUR BIG ADVANTAGES OVER OTHER GREAT COPPER MINES.

All the large Copper mines that we have quoted have had to expend from one to four million dollars in smelting plants. There are THREE large independent smelters within hauling distance of our property, obviating all necessity on our part of this tremendous outlay of money. Therefore, all we need to do is to concentrate our ore, an inexpensive process, haul the concentrates to the smelter, and there receive our money. This puts us practically in the same position that these other large Copper mines attained only after the expenditure of millions.

Remember this company OWNS ALL OF ITS PROPERTY, free and clear; IT DOES NOT OWE A CENT.

The stock is non-assessable and full paid. There is no preferred stock or bonds. All stock shares alike.

No salaries officers until dividends are paid. The Officers and Board of Directors of the Consolidated Copper Creek Mining Co. are all thorough business men, which guarantees a square deal. Their rugged honesty stands as a sure protection to your interests.

Price of Stock Now 15c a Share--Par Value \$1.00

The executive and finance committee of the Consolidated Copper Creek Mining Company has authorized the sale of a limited amount of treasury stock at 15c a share. Par value of this stock is 1.00 a share, and we believe that within one year it will be worth a dollar a share on the markets of the world; nor will it stop there. A good Copper stock will rise and rise till the owners become dizzy; there seems hardly any limit to its valuation. As our shafts go down this stock will go up in value. We, therefore, reserve the right to advance the price without notice. If you are wise, buy stock now and thus secure the benefit of the future advances in price.

| J. H. MORELAND | | | | | | | |
|---|--------------|-----------------|-------------------|-------------|---------------|-------------|---------------|
| Assayer, by appointment, to the U. S. Surveyor of Customs | | | | | | | |
| Certificate of Assay for Cons. Copper Creek Mining Co. | | | | | | | |
| Sample No. | Descriptions | Gold or per ton | Silver or per ton | Lead per ct | Copper per ct | Zinc per ct | Value Per ton |
| 2 | Copper King | 0.04 | 5.0 | | 14.4 | | \$ 55.94 |
| 6 | | 0.04 | 4.5 | | 30.6 | | 103.98 |
| 7 | | trace | | | 23.7 | | 85.82 |
| 9 | Copper Queen | 0.03 | 1.5 | | 17.7 | | 65.11 |

Kansas City, Mo., Jan 16 1906.

J. N. Moreland.

Report of Government Assayer on Selected Samples of Ore From Property of Consolidated Copper Creek Mining Company.

Write Today--Or, Better, Telegraph--Ordering Number of Shares You Desire.

At the rate subscriptions are coming in the present allotment will not last long. The price will then advance, and its rise should be rapid and permanent. No order will be received for less than 100 shares. Should you at any time desire to discontinue payments on your stock, the company will issue a certificate for the amount you have paid. If you wish any further information, fill out the coupon opposite and we will gladly furnish you with full particulars, assay certificates, samples of ore, etc.

Address all Communications and make all Remittances payable to
I. W. DUMM, Financial Agent, Consolidated Copper Creek Mining Co
273 Shukert Building, KANSAS CITY, MO.

Our Easy Payment Plan.

We have planned for improvement and machinery which will take some time to complete and install. Therefore the money we need is not needed all at once and the directors, realizing that it will be advantageous to investors and to the company to sell stock on an easy payment plan, have decided to accept subscriptions 10 per cent down and the balance in nine equal monthly payments.

100 shares will cost you \$15.00 down and 1.50 per month for 9 months; estimated value on 1000 ton production \$750.00.

300 shares will cost you \$45.00 down and \$4.50 per month for 9 months; estimated value on 1000 ton production \$2,250.00.

600 shares will cost you \$90.00 down and \$9.00 per month for 9 months; estimated value on 1000 ton production \$4,500.00.

2000 shares will cost you \$300.00 down and \$30.00 per month for 9 months; estimated value on 1000 ton production \$15,000.00.

4000 shares will cost you \$600.00 down and \$60.00 per month for 9 months; estimated value on 1000 ton production \$30,000.00.

8000 shares will cost you \$1200.00 down and \$120.00 per month for 9 months; estimated value on 1000 ton production \$60,000.00.

WHY WE SELL STOCK.

We have a great property, but we need money to develop it. If a farmer owned a quarter section of land and had only a spade to cultivate it with, it would take years of toil for him to get money enough to buy proper machinery to work it to advantage. So it is with a mine. If we went to a capitalist he would demand a lion's share; but we believe that the American people will be glad to come in with us and help us to make this property the greatest Copper mine on the continent. So we go to YOU, relying on your judgment and sound common sense, and ask YOU to join with us, man to man, share and share alike, in this great enterprise. With YOUR aid, we should make a second United Verde of this property. With unity there is hardly any limit to what can be accomplished. The day will come when you will be proud to be a stockholder in the Consolidated Copper Creek Mining Company.

Cut Out This Coupon and Mail Today.

I. W. DUMM, Financial Agent.
CONSOLIDATED COPPER CREEK MINING CO.,
273 Shukert Building, KANSAS CITY, MO.

Dear Sir:--Please send me full particulars concerning the Consolidated Copper Creek Mining Co., including Assay Certificates, Samples of Ore, etc.

NAME.....
ADDRESS.....
R P S.....